Of the end of the world and iudgement of our Lord Iesus Christe to come, and of the moste perillous dangers of this our moste corrupt age, and by what meanes the Godly may auoid the harmes therof, two sermons preached in latin in the assembly of the clergie by Henry Bullinger, and now lately englished by Thomas Potter.

¶ Heerin are expounded the words of our sauiour. Mat. 24. touching the end of the world, & the last iudgmēt. Also the words of Dāiel in the 7. chap. cōcerning the moster oublesōe kingdōe of the Pope, & the end therof. Finally the woords of the Apostle. 2. Tim. 3. concerning the perils of the last times, and the excellency and fulnes of holy Scripture.

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Edward Burchard his booke
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258.

Of the end of the world & the Iudgement of our Lord Iesus Christe to come, and of the moste greeuous perils of this our moste corrupt age or time.

¶ The first Sermon of Henry Bullinger.

THE matter it selfe requireth, and the examples bothe of the Prophets and also of the Apostles do instruct vs, that all our Ecclesiasticall preachings (doctrines I mean, admonitions, rebukings, exhortations, counsails and comfortings) are to be framed according to the time. And moreouer, that all Ecclesiasticall doings are to be referred vnto edifying.

But if wee should now intreat and speak as the present time requireth, and to the profyt of vs all, who are moste of vs ministers of the Church, and therefore are wee moste cheefely assembled heere to th'entent somewhat should bee said concerning the duety of our office, that is moste principally requisit to knowe: there appeereth to vs no matter

more profitable, nor more necessary, then to admonish your holinesse (ye Fathers and brethern honorable and most deerly beloued) of the consummation of the world, and the finall iudgement of Christe Iesus our Lord. And also as our speciall duty requireth) diligently and ernestly to stir vp the people of Christe, committed to our charge: vnto a sober watchfulnes, lest suddainly and vnwares the day of the Lord steale vppon them, which vndoutedly cannot be far of, and which our elders afore vs, teachers in the Church aboue a thousand or ir. hundred yeeres past, did think to be at hand.

The proposition.

How much rather ought we (vppon whom the ends of the world are come, & who also haue most manifestly seen fulfilled very many of ỳ Prophesies ỳ haue been set forth concerning the end of the world, and the things that should come to passe (immediatly before the day of Iudgement) to lift vp our heds, knowing that our redemption euen now draweth nèer.

Christe Iesus our Lord bèing yet a fauourable high Priest of the faithful, on the right hand of his father, but hèrafter at the last, a most seuere and yet

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moste iust iudge of all the whole worlde, graunt mée habilitie to speak duly vnto you, and you grace plentifully to heare with fruite to the glory of his name and edifying of his Church. And because blessed Peeter the Apostle, the cheefe teacher of this Church, and moste faithful Disciple of Iesus Christe our Lord (saith). If any man speak: let him speak as the sayings of God. I wil studiously indeuour to shewe forth, and with as much plainnes as I may: to open my whole matter euen with the wordes of Christe our Lord, and with the sayings of the Prophets and Apostles. For the holy Prophets in whom was the Spirite of Christe. Daniel moste cheefely and Zacharias (omitting Esay & Ezechiel) haue most diligently and copiously instructed the Church of God with their prophesies concerning the latter times of the world and the iudgement of Christe our Lord to come.

But Christe our Lord, the light and fulfilling of the lawe and the Prophets, hath so largely and so manifestly debated of these matters, that if any man do yet desire a more plain exposition: may seem to seek at the Sun béeing of it self

moste bright shining, a light much brighter.

The pphecy of Christ touching the end of the world and the maner of the last dayes.

He being demaunded of his Disciples in the mount Oliuet, and in the sight of the most famous Citie of Hierusalem, what should be the token of his cõming, and of the end of the world: Made answere. That the holy Citie of Hierusalem should first of all be taken and laid flat to the ground, and that the Iewes them selues should be led captiue into all nations. And that the Gospel of the kingdome should be receiued of all nations throughout the whole world. And that afterward should false Prophets go abrode, who with false doctrine and faied miracles should deceiue the world & that with such prohability & happy successe: that euen the very elect should haue combrance therwith. Among other things he resisteth, False teachers and false Christes, and euen those Antichristes also, that should forsake the very true Christe the sonne of the eternall God, and should not sincerely vnto the faithful shew him forth, sitting on the right hand of his father: but in the earth, in the desert, in sundry and diuers places, and also euen En tois temeios that

Matth. 24

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is to say, in close and secret places, in Chests and Ambries. For the Grecians call Temeia secret and wel fenced places, where treasures are laid vp, also the hidden and priuy places of a house, and the very Ambry or Spence. And the little Sacrament houses diligently fenced with Locks and boltes, the Popes men call them Ambries, out of the which as out of an Ambry, they bring forth Viaticum, their biage, prouision or Yowzel (as they call it.

As sure as God is in the Ambry

But our Lord in the Gospel with loud voice crieth out, saying. Do not beleeue them, doo not go foorth, doo not beleeue them. Beeholde, I haue tolde you before. And heer he addeth by and by, that greeuous persecutions shall arise against the godly, He saith, that there shalbe great troubles, that there shall appeer tokens in the Sun, in the moon and in the starres, that some shalbe greeued vvith great pēciuenes through despair, & that soe being dissolute & vvāton through tomuch & a certain careless securitie, shall be in that last day ouervvhelmed, & that the vvorld shalbe about the end altogither such as it vvas before the flud & in the daies of Loth,

vvhile

vvhile the Giants & Sodomites lay slee
ping and snorting quietly in the dung
of vvickednesse, despising all the good ad
monitions of God, giuen vnto them by
the holy Fathers, in so much ỹ destructi-
on came vpon them vnlooked for. Paule
the Apostle of Christe, speaking also of
2. Thess. 5. that vngodly securitie. Of the times
(saith hee) & at vvhat momẽt our Lord
vvil come to execute iudgement: there
is no need for mee to vvrite vnto you
brethern. For you your selues do plain
ly knovve that the day of the Lord vvil
come as a theef in the night. For vvhen
they shall say peace and quiet safetie:
then suddain destructiõ shall come vp-
on thẽ as the pain of childe bearing vp
on a vvoman in trauail, and they shall
not escape. But our Lord in his Gospel
Luke. 18. procedeth with his Prophetical exposi-
tion, & saith moreouer. Iniquitie shall a-
bound and the loue of many shall wax
colde, so that the sonne of man vvhen
he commeth: shall scarcely finde faith
vpon the earth. Saint Peeter also fore-
telling of the extreme wickednes of this
last age. I stir vp your mindes (saith hee)
2. Peeter. 3. to remeber the vvords that haue beene
spokẽ heertofore by the holy Prophets

and

and also the cõmaundement of vs the Apostles of our Lord and Sauiour. This vnderstand ye first, that in the last daies shall come mockers, vvhich vvil vvalke after their ovvne lust, and say, VVhere is the promise of his comming? For, sins our fathers died, all things continevv in the same estate from the beginning as they vvere first made. Our Lord also in the gospel addeth moreouer to all these things That hee vvil come in his glory sudainly and vnloked for, to iudge the quick & the dead, & that hee vvil giue revvards of life to the godly, & vvil commit the vvicked to euerlasting Hel fire. For as the lightning (saith he) cõmeth forth of the east, and shineth euen vnto the vvest: so shalbe the cõming of the sonne of man. Take heed therfor vnto your selues lest your harts bee oppressed with surfetting and drunkennes, and with the cares of this life, and so that day steale sudainly vpon you. For truely it shall come vpon all the inhabitants of the earth like vnto a snare. VVatch therfore praying at all times, that ye mav be counted vvorthy to escape all these things that are to come, and to stand before the sonne of

man. Verily in this place our Lord is earnest & vrgeth so, as in no other place more vehemently, exhorting all people of all kindes, and of all ages vnto a sober watchfulnes. In Saint Mark. VVatch
Mark.13. (saith he) for ye knovve not when your Lord vvil come, vvhether in the euening, or at midnight, whether at the cock crowing or in the dawning, lest if he come sudainly, he finde you sleeping. In S. Mathew hee setteth forth very many parables, to the intent hee might the more deeply fasten this thing in the mindes of all men. For he setteth before vs An householder that vvatcheth, lest the theef in the night breaking in to his house should steale away all his substance. He setteth forth A faithfull and wise seruaunt, that ministreth meat in due time to the whole houshold committed to his charge. On the other side, he setteth against him a noughty Seruant, vnthriftily wasting his maisters goods, and also very vniustly dealing against his fellowe seruants, moreouer drunken and vnwatchful, not any whit regarding his maisters comming: whom taken with the fault he doth rent in peeces like a Traitor. He setteth before vs

Ten

Ten Virgins, wherof fiue were sober and wise, but th'other v. were folish and slouthful, anotherfore shut out of the ioyes of the wedding.

Furthermore hée setteth before vs a certain Noble house holder, that toke his iourney into a far countrey, and yet first before his departure distributed his goods by Talents, which he left to be occupied in merchandise for his gaines, who bound with euerlasting chaines his vnthrifty seruant, wicked and slouthful. And to euery parable: he ioyneth a sentence right worthy & méet to be grauen déeply in our harts. VVatch therfore because ye knowe neither the day nor the houre in which the sonne of man vvil come. But moreouer, who can say that this doctrine vttered by our Lord and Sauiour, concerning the last age and the iudgement to come, is combersome or obscure? It is surely more clere then the none day vnto them, that desire to be wise. But vnto them that are blinde alwaies, all things become darknes, because of their owne accorde they procure vnto themselues euē very extreme darknesse. But this diligent carefulnes of our Lord, and also this wholesome er-

This doctrine of our Lord/ is to be vrged & beate nin to our mindes.

ample ought to stir vp all vs his seruants vnto like desire of godlines, to th'intent that wee may with great faithfulnesse and diligence, stir vp also euē the whole world being almost all in these our daies dayly fallen a sleep: stir thē vp (I say) shake them, and sharply with ernest calling on, vrge them to watch, pray, and to consider throughly the doctrine of our Sauiour, and finally to mark wel those things that haue bēn don in times past and those things also that are now don in these our daies.

By a comparison the prophecy of Christe is made manifest.

Verily those things that were foretolde by our Lord, we haue seen them, euen in the very things them selues, continually & in long course of time to haue been fulfilled. For the holy Citie wearied with the greeuous siege of ỹ Gentils, at the length was taken, spoiled, set on fire & vtterly destroyed, scarcely any fewe tokens or prints remaining therof. But those Iewes that perished not by famin, pestilence, and the sword: were taken captiue by the Romains, and dispersed into all nations throughout the whole world. And also the Gospel of the kingdome, in despite of the Iewes & Gentiles, and euen in despite of hel gates, hath bēn

receiued

receiued throughout the whole world.

Furthermore we haue seen, that there hath burst out of the deep pit of hel, those great hepes of false prophets those dead by locusts, which with most corrupt and new kinde of doctrine, he hath troubled, vexed, rent in peeces, seduced, yea and all to replenished with most vnspeakable calamities, the whole Church of Christe. Apoca. 9.

But if you as yet see not these things: consider more ernestly, what I shall now say. The simplicitie and integritie of the olde and Apostolike doctrine was in that deadly time vtterly corrupted. It semed, and is yet now adiudged by those Doctors, to be a doctrine very vile, vnseemly, and nothing Catholik, which being taken out of the most sacred Gospell and most simply and plainly set forth vnto all men according to the example of the Apostles, doth teach, that the faithful are iustified by the onely grace of God, through faith in Christe, or that sinners are acquited from damnation, their sinnes forgiuen thē, and euerlasting life obtained by the death of ẏ sōne of God. which benefits they receiue by faith only and do shew forth & testify their true faith by good workes. So shall it seem vnto thē The soundnesse of doctrine is corrupted.

a matter vnadutied and nothing plain, if thou say that the rule of Christe alone is a moste absolute rule of true faith and good life, also that Christe alone sufficeth vnto the godly. And that he alone remaineth the Hed, the King, the high preest, of the Churche, in which he is present and which he ruleth very wel with his spirite and power, euen vnto the end of the worlde: that the Church cleueth only to him, honoreth him in Spirite and trueth: that the same worshippeth him, not in elements, or corruptible things, but in glory, & at the right hand of God the father. If thou dost thus beleue, & dost thus plainly and simply cõfesse thy faith: thou shalt be accounted nothing Catholick, yea suspected of heresy, or rather a very Heretick indeed. For herunto thou must add, that Christe indeed doth iustifie vs, but not freely. For Our merits must come to, and so our saluation therby is made perfect. And therfore by all meanes possible, they impugne and persecute this proposition as hereticall namely, That Sinners are iustified by onely faith in Christe, and not by the vvorks of the lawe. Moreouer they teach vs to speake more Catholikly and to frame

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our talke in this wise, namely that men haue their sinnes in deed forgiuen thorow Christe: but not without the Key graunted vnto ỳ Prests, which is lawfully employed in Confessions. That mennes sinnes are indeed pardoned, as touching the fault: but not as touching the pain, which pain (say they) is taken away or minished by Satisfaction, or by the Popes pardons. And the beleeuers are saued indeed, but yet their soules must first be wel sodden and purged with Fire and Holy vvater. They adioyne moreouer, that in very deed the Gospel of Jesus Christe is the rule of true faith and good life: but not altogither perfect. But that the want therof is patched vp with lively Traditions, and by the decrees of the councels and Fathers. That the rule of Munks are moste alowable. and moste perfect, because (forsoth) they are in the state of perfectiõ. That Christ in deed is ỳ hiest hed in Heauẽ: but that he in earth hath placed in his sted ỳ Bishop of Rome, with fulnes of power to be the hed of his Church. So that they which dw not acknowledge this hed, cannot inioy Christe in Heauen: for that we ought (vnder pain of damnation) to be

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subiect to the Bishop of Roome. So they graunt that Christe is indeed in Heauen with his Father, an intercessor and mediator for the faithful: yet they adde: But he is not a mediator alone: For the same thing also is graũted vnto the merits of ỹ Saints in Heauẽ so that by their menes also they cause our Lord to extend his mercy vnto sinners calling vpon the names of the Saints. So they graunt that Christe is to be worshipped in spirite & trueth: but yet they affirme, that he is neuertheless to be worshiped with golde, with siluer, and all kindes of
John. 4. Daniel. 11. Acts. 17.
precio⁹ things, that are to be offered and dedicated to the ornament of temples. So they say, that the faithful doo indeed worship Christe at the right hand of the father in glory: but that he neuertheless must be adored also and worshipped vnder the forme of bread, in their Chappels, in their Alters, in their Temples, in their store boxes and Pixes: when by the power of God, and of the wordes of consecration, the substance of bread and wine is turned, yea transubstantiated in to ỹ substance of the body and blood of Christe, no one iot of the substance of the bread and wine remaining, but onely

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the very accidents and outward shewes, that appeer. Therfore, that Christe is to be worshipped heer, euen hear on the earth, and vnder the elements and outwarde creatures, they dow erneslly affirme by the traditions of the Popes, Innocencius, Honorius and Vrbanus, and dow euen poynt him out, as it were with the finger in the earth, heere, and there, moreouer in the desert, in the secret places, in their Clausters, & in those their monasteries. Yea farthermore, to th'intent that the admonition of Jesus Christe our Lord, might not be obscure or dark, saying in the Gospel. (They shall saye vnto you: beholde heere is Christe, beholde he is there, beholde he is in the desert, beholde he is in the store boxes, or in the secret places) rownd about the Pix or litle Sacrament box, they write in great golden letters. Heer vvorship thou God. If in any place out of Rome they dow open their Romain pilgremage (Ein Romfart) that is to say, if any where they happen to lay out those their indulgences and Pardons to sale for merchandise, then again in the forefront of their Scrips, satchels, boxes and shops of pardons, they write in great gol

den letters. Heer is ful remission of all sinnes, and these things truely are wel knowen to all men throughout Christendome. But what doth Christe our Lord ad moreouer vnto those things?

Go not forth, do not beleeue them, beholde I haue tolde you before. Further more, we haue heard and séene in more then a thousand places, great fearful Miracles to haue bée wrought before dum Images, and before ỳ bread turned into God. And all things were don to this end that these new & Doctorlike decrées of the trãsubstantiatiõ of ỳ bread, of the worshipping of Images, of ỳ invocation of Saints, and the purchasing the merits of Saints, might be set forth & commẽded to the faithful. But he ỳ will not beléeue these things, or shall in any iot speake against them: is by and by snatched vp to prison, & to execution of death. We haue learned out of histories, that there hath béen never at any time stirred vp against the people of God, any persecution more grieuous, of longer continuance, and finally also more cruel then this last by Antichrist. The affliction of the people of God in Egipt continued not aboue two hundred yeres. It is

The persecution of the Church of Christe.

written in deed that they were in Egipt and on their iourney iij. hundred yeres. But all this time is not ascribed to the persecution of the Israelits. But the persecutions, which they sustained vnder the Iudges and Kings, were very short.

The captiuitie of Babilon was ended within ỹ space of lxx. yeres. The affliction of Antioche and Greece was contained within certain bonds. Moreouer the ten persecutions of the primatiue church, lasted thre hundred yéres, euen to the reign of Constantine the great. And they had in the mean while certain breathing spaces, certain respits, and quiet times.

But since the time in which the Bishop of Rome inuaded the kingdom of Christe, & began vsurpingly to take vpon him the rule of the Church, and lastly to chalenge to him self the fulnes of power: there was then no rest at the end of lxx. yéres & aboue. None, or very short truces, but continuall laying of trappes and snares, perpetuall practises and tormentes (as it were) euerlasting. The sharp and cruel Inquisicion was written with the blod of the faithful: that is to say, a more rigorus way, to enquire

against the faithful, then euer was practised, by the Emperour Dioclesian, such as was neuer séen in any age or time from the beginning of the world. Heer vnto is mixed Excommunication, the strong sinew of persecution. This kinde of persecution, hath shaken the moste mightie Kings, the Henries and Fridericks, and their children and nephewes, the Levvises, and innumerable princes. With the same, the Pope hath subdued vnto him self, people otherwise very fierce and couragious. The same hath taken away the moste holy and moste learned men in the world: and hath compelled the simpler and more vnlearned sort, either vtterly to keep silence, or els to dissemble. For at the length by this his outragious tirany: he made kings and princes thrall and obedient vnto him, so that all mē (by hepes) haue greedely heer tofore, and now do still beare armor in defence of this new God, and to maintain, and by violence to force vppon all men, his new Religion. I do fain nothing heerin, neither reliue I my gaule, neither speak I any thing for hatered, or fauour of any man. God, the iudge of all men is my witnes in this behalf.

Moreouer

Moreouer, all histories bothe olde and new, do make mention of these things. Finally what is don in our daies, and with what persecutions are oppressed, not the blasphemers, not the contemners of Religion, not the adulterers, not those that are defiled with incest, with whordomes, with fornications (to speak nothing of more filthy acts) not murderers, not Sorcerers, not Traitors, not deceitful persones, couetous men, Usurers, or Theeues and oppressors of widowes and fatherlesse children: but the professors of the true Religion, and the confutors of the Popes abominations.

They that do not see it, and with great mark it, are more blinde then ỹ Iewes, who whē they heard this saying (Christ when he commeth, shall hee do mo miracles then this man hath done? (and when also the thing it selfe did beare witnes in the meane while most apparantly, yet by no meanes did they beleeue in him. Yea, how is it, that they more freendly do spare and fauour Theeues, and murderers, then the louers of the Euangelicall trueth? The Iewes are suffered and borne with all, the Turks, the Sarasens, and the most naughty

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and moste hurtful men of all. The Gospellers alone being vn harmful, are neuer thought worthy of any pardō. These onely séeme meet to be dispatched out of the way without any mercy. So that herein also thou maist perceiue Christes saying to be verified. You shall be hated of all men for my names sake. Also The time wil come, that he, vvhich shal kil you shall seem to doo honour vnto God. Again who is ignorant, with how great straitnes euen in the Papistrie moste chéefly in the Abbies, are bered, men not altogither euil, and many with troubled consciences? Who knoweth not that God and godly men, not a few, pine away euen with very sorow? But who shall recite vnto vs the age, of late dates and in this our time, notable and famous in signes, wōders and straunge tokens? I wil not now speak of the ciuil and forain warres, seditions, schismes, sects, debates, tumults, trecheries, treasons, vnfaithfulnes, wicked leages, mens cruelitie moste extreme, and destructions moste horrible, and those not a few.

Of these things who cannot gather, that faith and loue is become colde vpon

earth

earth, and that extreme wickednes boyleth in the harts of men: Furthermore, we see that the world at this day, being in such horrible dangers, is moste abundantly stuffed and replenished with such as despise God, and make a mock of all trueth. the moste religious (that is to say) they, vnto whom this name is given, and who haue their liuing & gaines by Religion, make Religion it self a very game. Vnto vs it is a good persuasiō (said that moste holy one) which maketh vs Lords ouer the whole world. And I am ashamed, to rehearse those things that are spoken by learned and religious fathers in this kinde of matter. The Epicures being a company of Swine, do laugh and pleasantly make a iest at the loue of vertues, and at the calamities, which the faithful do patiently sustain for Religions sake, at the immortalitie of the soule, and the resurrection of the body, also at ỹ rewards of the godly and punishments of the wicked, and at those things whatsoeuer, which are spoken concerning spirituall and heauenly matters. Moreouer, we see that the people of all sorts one with another are deeply drowned in a careleste securitie: and

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that therefore reigneth among them a monsterous loue of surfetting and drunkennes.

Moste men do promise to them selues many hundred yéeres yet to come, and therfore they make mery or els with dissimulation do let passe all preachings of of repẽtance, of fasting, and of sobriety, of faith and of prayers of the end of ỹ world now at hand, & of the eschuing the infection of euils. But if any do somewhat freely reprooue these Swine for their shameful filthines: by and by he heareth that, which Loth heard at the hands of his Citizins the Sodomites. Thou camest hether as a stranger, and wilt thou now be a Iudge among vs? But (I pray you) which be the daies of Noe & Loth, if these be not they? All good admonitions, and the very word of God it self are moste extremly despised. What remaineth therfore (ye fathers and brethern honorable in Christe, and moste derly beloued) but ỹ the last day of our Lord is not very far absent: and that therfore all our shéep committed to our charge, are to be exited and stirred vp vnto a diligent and sober watchfulnesse? In vain shall we cry out, when the very

Gene. 18.

day

day falleth vppon vs. For it shall inuade vs vppō a sudain, like vnto a lightning.

Wherfore, the mindes of all men must betimes afore hand be made ready, and verily with none other doctrin, thā with the same of Jesus Christe our Lord, of which I haue hitherto intreated with as much breuitie as I could. Not withstanding, I do aduise all men, hærin ernestly to take hæd, lest in scanning and sifting out of the time or els the day or yéer of the last end, we be to bolde or rather to rash: as sōe lewd felowes there haue béen of late yéeres, who haue (as it were) wt their finger poynted out ye day and the yéer of ye finall iudgemēt, therin shewīg forth their folly worthy to be mocked of all men. Christe Jesus our Lord, the iudge of all men, who, according to his Godhed, vnderstandeth all the councels of his father, said in the gospel of S. Mark. Of that day and time no man knoweth, no, not the Angels which are in Heauen, neither the Sonne him self (as touching his humain nature) but the father alone. And a little after. Ye knowe not when that time shalbe.

The day & yeere of the last iudgemēt cannot be discerned.

Mark. 13.

Therfore as the Lord him self hath taught vs to speak: so let vs speak, and

say. Take heed, watch and pray. For ye knowe not when your Lord wil come, in the euening or at midnight, at the Cock crowing, or in the dawning, lest if he come vnwares, hee finde you, sleeping. Wherfore whē ye shall se these things cōe to passe which I haue tolde you before, should happen: knowe ye that the kingdome of God is at hand. And therfore look vp and lift vp your heds. For your redemption drawweth nigh.

This short doctrin of Christe our Lord may suffise vnto his Disciples, beeing careful and diligent, and not delighting in long proces. And because I dout not but that some yet do desire and lok for a more plētiful discourse vpō these things: we wil therfore brēfly ouerrun the doctrin of blessed Daniel vpon this matter. Him we chose out among others, and before others, because our Sauiour intreating of the destruction of the Citie and the world, sent vs back to this Prophet, whose prophecy we should easely vnderstand, if we did giue good heed therunto. Daniel therfore beeing taught by the heauenly vision: rehearseth foure Monarchies, that should arise in the world

The pphecy of Daniel touching the end of the world and the times of the last age.

Daniel. 7.

woꝛld, among which: the last he calleth a Beast, which, (he saith) should haue ten hornes, among which: one Little horne spꝛinging vp should cast down iij. of them and that the same should growe vp in marueilous soꝛte, and far excel all the rest. The same also (saith he) had the eyes of a man, and a mouth speaking great things, and that he made grieuous and perpetuall war against the Saints, ouer whom also he easely pꝛeuailed and reigneth most puissantly and most licenciously, vntil the seats were pꝛepared and iudgement placed in thꝛone.

Foꝛ then was all that kingdome rent in peces, and the beast thꝛown into the fire to be burnt with euerlasting flames. Saint Ierome expounding these things saith. By the fourth Beast, the Prophet vnderstandeth the Romaine Empire, vvhich he neither calleth a Lion, as the Empire of Babilon, neither a beare as of Persia, neither a Parde, as of Macedonia, but he calleth him a Beast, to the intent that vvhat soeuer vvee imagine moste fierce and cruell in beasts: the same vve may vnderstand by the Romains. Thus much saith S. Ierome. But seeing Daniel him self hath sowen

a brode the séedes of the right exposition héerof: by folowing the things them selues, and conferring of historyes: I will showe the interpretation of this prophetic all vision, not inforced: but takē out of the woords of ẏ prophet & out of the very things them selues, & therfore easy and apparaunt of the owne accord, Verily, it is wel knowen, that the Romain Empire hath raged ouer the whole earth with furious woodnes more thē beastly.

For, if I should omit to make mention how that vnder this Empire (whose vassals were the Herods) Ihon Baptist was beheaded, and at the last Christe him self was crucified vnder Tiberius the Emperour (Pontius Pilate bœing then Lieutenaunt for the Romains) all the Apostles of Christe were also moste gréeuously afflicted, and at the length most cruelly slain, and the Primitiue Church (with the x. moste fierce persecutions with fire and sword) worne away yea, and almoste vtterly consumed: yet who knoweth not, ẏ there was almoste no parte of the world inhabited, wherinto the moste raging weapons of the Romains haue not broken in, and vexing of the same (with their filthy lust, in

tollerable

tollerable pride and vnsatiable couetous nes) haue at the length vtterly deuoured it: But the iust Lord, in due time hath recompenced blood thirsty Rome according to her deserts, and by diuision hath made concord, and so also hath rent her strength in sunder, which thing the prophet hath signified by the x. hornes. For, while the prouinces reuolted from the Romain Empire, and some of them created Kings vnto them selues: and other some bare armour against the imperiall Citie, and the Emperours them selues, within few yeeres it came to passe, that the Citie being Lady of the whole world: was taken & sacked of barbarous people, and also made a mocking stock, and at the laste set on fire and destroyed by Totilas of Ostgothia, a prince worthy of eternall remembrance, and a moste famous seruant of God.

The Romain Empire destroyed.

At the same time and before also, when the Cittie was come into the hands of Gensiricus the VVandall, and when immediatly afterward it was gouerned by Odacer king of the Saxons, who being dead: it was subiect to Dietricus of Verona & the Ostgothes, all that while there was no lawful Emperour or Cæ-

sar

far in Italy, as afore at Rome. Only at Constantinople, in the Cittie of Constantine, the great ȳ mosse godly prince, reigned the Emperours of the East, vntil Ioannes Paleologus the sonne of Manuel bæing the last Emperour of Constantinople (except one) did in the councel of Florence acknowledge Eugenius then Bishop of Rome, vnto whome he there submitted him self & his also. This was don in the yære of our Lord 1439. For, straight waies his sonne Constantine the vij. surnamed Draco, bæing subdued by Mahumedes the Emperour of the Turcks, lost his Cittie, his life, and his Empire. So that for a iust punishment of that mosse filthy revolting and backsliding: the mosse auncient Empire of Grecia, that had stand vpright 1119. yæres, was by ȳ Turcks throwen down and very cruelly subuerted. This calamitie happened in the yære of our Lord 1453, so that from the councel of Florence to the revolting: were onely xiij. yæres betwæne. And S. Ierome in his Cronicles noteth that the Cittie of Constantinople was dedicated by Constantine in the yære of our Lord 334.

The Empire of Constantinople subdued & overthrowne

Consider per, in the meane while (ye worthy

worthy men) the goodnes and Iustice of our Lord God, and therwith all his merueilous trueth. The blessed Emperour Constantine faithfully serued the true God and his sonne Iesus Christe in rooting out, and suppressing of all heathenish Idolatrie and superstitions on the other side in planting, spreading abrode, and establishing of Christian religion, and for that cause (as S. Augustine maketh mention) God that plentiful rewarder of all good men, was willing to adorne him not onely with eternall ioy in Heauen: but also with moste ample glory and renowme vpon earth.

The benefits of God bestowed vppon Constantine the great.

For he gaue vnto him the moste famous Citie in the world, and a continuall and most inuincible kingdome. For, God drawing him away from that fatal land of Italy, and from the bloody Cittie of Rome (which also, it is likly the prince him self to haue abhorred) brought him vnto Bizantium in Thracia, where he built a famous Citie of his owne name which was vnto his posteritie euen vnto the end of ỹ world a moste worthy remembrance of so very good & moste mighty a Prince. Whereby it come to passe by a certaine prouidence of God, and (as it were)

were) by a certain prophecy, that it should take the name of Constantine himself, and also of that good christian woman Constantia. Like as some report, Rome to haue taken name of Romulus, that slew his brother, or (as sõe say) a robore tirannico & immensa superbia, that is of the tiranicall force, and vnmesurable pride (what if ye ad, vom brœmen vffrumen vnd be schissen) with which it hath bœn a raging enemye against the whole worlde bothe spiritually and corporally. Assuredly all historyes dw witnesse, that our Lord God bare a singuler great fauour vnto the Citie of Constantinople. One matter onely will I resite.

After the decay of the Romain Monarchie, how soeuer ỹ whole world run togither with mutuall warres amonge them selues, & most kingdomes tasted of meruelous alterations: yet neuertheles the kingdom of Constantinople remained stedfast and vnmouable, giuing often repulse vnto barbarous nations, and also to the very Sarasines, bœing enemyes otherwise moste mightie & fierce. But at the length bœing vtterly void of Gods protection: it was laid open to be spoyled and troden vnder foote by the

Turcks

Turks, at what time the Princes of Constantinople beeing deceiued by Eugenius the Pope, to the great calamitie of moste mightie Princes. (For at that season by the vnhappy councel of Amurathe, he ouerthrew Ladislaus the moste victorious King of Hungary and Polonia, with all his whole hoste) departing in the councell of Florence, from their true head Christe, acknowledged the Pope of Roome to be the true Vicar of Christe, on earth, and the lawful successor of Peeter (I reherse the wordes of Platina) to occupy the cheefest and highest place in the world, whom the Church bothe of the East and also of the West ought of duty to obey.

But seeing that these things haue happened to this moste noble and moste ancient Citie, through the iust iudgement of God: let men take heed in these dayes what they do, that beeing deliuered thorow the tuicion and diligence of good Princes, from this Romain beast outragious, proud, insatiable in blood and riches, filthy and deceiuable: yet will again throwe down thē selues tobe stamped vnder his feet, and to be ouerwhel-

med with all kinds of legerdemain.

But now I return to Daniel. It appéereth out of histories (as I was about to tel) that in the West, within Roome and Italy, being the auncient seat of the empire, there was no Cæsar or Emperour, all the time from the desolation of the West Empire, vnto the dayes of Charles the great, which was three hundred yéares and more. For the Hornes, that grue vp by the diuision of the Romain Empire, béeing diuers and many, did fiercely fight together, and slew one another. So that Roome and Italy was gouerned now by the west Gothes afterward by the Vandalles, after that by the Saxons, so by the East Gothes, then by the Greeks: and at the length the Lombards also, and Frenchmen attained to the Empire.

And during this vnhappy time, while the frantick Princes slewe one another with mutuall wounds, there sprung vp in the middest of this contention, that base and despised litle Horne that Daniel speaketh of, namely a parish Préest of Roome, who a litle before this time through many wicked deuises & practises, began to be in authoritie: which

helped him exceedingly to ỹ attainment of the Empire. For now he was accounted almoste of all men in the west parts for the vniuersall pastor, as Bishop of that place, which (after long contention had, first with the Churches of Africa, and afterwarde of Constantinople) Phocas the Emperour, altogither an infamous and vnfortunate Prince, commaunded to be chæfest and head of all Churches in the world.

Therfore now the Popes iudgements and decrees were of great authoritie ameng princes, as of a man altogither Apostolike: who neuertheless hitherto was equall with other Bishops, and had no princely superioritie, and therfore, was a base and despised litle horne.

And Daniel doth not let to tel, by what meanes, that base person not accounted of, who was once vnder the subiection of the Romain Princes, is now started vp to so great a dignitie & power, namly by the ouerthrowe of thrée Hornes in that sharp conflict of the other Hornes. And héer I would haue you to note diligētly, how ỹ Daniel, in declaring of this matter, vsed not one ōly word but thrée.

The litle horne ouerthroweth iii. hornes.

For he saith, that the Hornes were

plect a way, brought lowe & fel down. Namely, that one of the three hornes was pluckt awaye, an other brought lowe, and the third fel down. For Grigory Bishop of Room the second of that name, a Cirian born, and a man very wittie and subtile, did excommunicate Leo Isauricus Emperour of Constantinople (being a good and otherwise a strong Prince) for taking away the Images out of the temples of Christians, whom also he plucked away and draue him out of Italy. Herin reigned the Saxons and Ostgothes, men barbarous about CIↃ. yeres. But these were subdued by Belisarius, a mã very expert in the affaires of war. And Narses a skilful and mightie warrier, being sent by the princes of Constantinople, draue them clean out of Italy, and he him self ruled Italy, as Lieutenant for the Prince of Constantinople.

The Exarchate of Ravenna.

After this, Longinus brought a new kinde of gouernmẽt into Italy called the Exarchate, such a one as was the Deputy and Viceroy in Italy in place of the Prince of Constantinople. He was termed Exarchus, who had his seat at Ravenna and not at Roome, because it remained

mained, very filthy, and (as it were) desolate, by meanes of the waste & destruction don by the Gothes. And after Narces and Basilius, Rome had neuer Consuls, nor senat lawfully assembled. But the Romain state beeing vtterly wasted: was gouerned a long time by the rule of a Grecian, whō the Exarchus sent from Rauenna. And it was not called the Exarchate of Roome: but of Rauenna.

But after that Leo the Greek Emperour was excōmunicated, and Gregory the Pope had perswaded all the Cities of Italy to reuolt: they began to chuse them Dukes to rule ouer them. Wherby it came to passe immediatly, that casting away the gouernment of the Exarchate, they slew through sedition Paule the Exarchus togither with his Sonne at Rauenna, and expelled the Grecians out of Italy. And so this horn was plucked away.

Moreouer, Pope Zacharias, whereas he was falsely esteemed by the Frenchmen and other nations, to be the true Apostolike and vniuersall bishop on earth, was chosen vmpire, to pronounce whether were more worthy of the kingdome Hildericus or Pipin the dwarf. But he

brought

brought lowe the true King Hildericus, in place of whom hée exalted Pipine beeing the cheef ruler of his house.

Wherfore, Stephen the successor of Zacharie, second of that name (the repulse beeing giuen to the Lombards, and also in despite of ỹ Greeks) receiued for a reward of his wicked fact, the Exarchate of Rauenna, lately made desolate by the practises of the Pope. And so another of the thrée Hornes was brought lowe, and the litle horne was exalted, into a higher estate. Furthermore, now after these commeth Charles the great, the sonne of Pipin ỹ dwarf, who beeing called forth by Pope Adrian in to Italy against the Lumbards, at Papia or Ticinum besæged and took Desiderius the last king of the Lombards in Italy, & so ouerthrew and rooted vp the kingdome of Lombardy. Wherby the third of the thrée Hornes, may very wel be said to haue fallen downe. But the Citie of Rome was giuẽ by the sãe Charles vnto Saint peeter, and to the bishop there, the successor of Saint Peeter and to the Romain Church. And those things, which his elders before him had giuen lately: the same he enlarged and confirmed.

But

But before I proceed to other things partaining to this matter: I cannot omit the exposition of Daniel, & the iudgement of that moste famous and godly man Ebarhardus Archbishop of Salisburge concerning Pope Gregory the ninth, and other Bishops of Rome, who about the yeer of our Lord 1240. in a common Parlement of the kingdome (as it is mentioned by Iohānes Auentinus in his seuenth Boek of Cronicles) thus said.

These mightie holy Prests of Babilon desire to reign alone. They cannot abide to haue any equall. They will not ceasse til they haue brought all things vnder their subiection, and sit in the Temple of God, and lifted vp aboue all whatsoeuer is worshiped. Their hunger for riches, their thirstinesse for honor is vnsatiable. The more thou giuest to a couetous man: the more doth he couet and desire. Reach him thy finger and he will couet for thy whole hād. We wap the worlde (euen all the sorte of vs) through immoderate libertie. He that is the Seruant of Seruants, desireth to be the Lord of Lords, euen as though he were God him self. He disdaineth,

c vaineth the holy assemblies and coun-
c cels of his brethren, yea, of those that
c be Lords and rulers ouer him. He is
c afraid lest he should be cõpelled, to yeld
c account of those things whiche hee doth
c daly more and more against the lawes.
c He speaketh great things, as though he
c were a God. He imagineth in his hart
c new deuises, to the intent he might e-
c stablish a Kingdome to him self. He
c chaungeth lawes, confirmeth his owne,
c defileth, robbeth, spoyleth, defraudeth,
c killeth, euen hee that wicked outcast,
c whom they vse to call Antichriste. In
c whose forhed is written the name of
c blasphemy (I am God, I cannot erre)
c he sitteth in the temple of God, and ru-
c leth far & nèer. But as it is writtẽ in the
c secrets of holy Scriptures, he that rea-
c deth let him vnderstand. The learned
c shall vnderstand, but all the wicked shal
c do wickedly and shall not vnderstand.
c And by and by after this. The maiestie
c of the people of Roome, by whiche in
c times past the whole world was gouer-
c ned, is taken away from the Earth, and
c the Empire is returned back into Asia.
c The East shall beare dominion again,
c and the West shalbe brought vnder sub-

iection

lection. The kingdome was multiplied, and the highest gouernment of things, is now dispersed in to many, cut in sunder, diminished (I will not say) torn all to pée-ces. Ciuil dissentiõs are sowed abrode for euer. And wée sée no end of deadly warres. The name of Emperour is but a vain name, and but a shadowe only. There are now ten kings at once, which haue parted amongst them the whole earth being heretofore the Romain Empire, not to rule and gouern it: but to consume it. The ten Hornes (which séemed incredible to Saint Augustine) that is to say. The Turcks, the Greeks, the Egiptians, the Africans, the Spanyards, the Frenchmen, the Englishmen, the Germaines, the Sicilias, the Italias, haue in possession the prouinces of Rome, and haue rooted out the Romaines, that inhabited the same. And vnder these grewe vp a litle Horne, which had eyes, and a mouth speaking presumptuous things. He bringeth into subiection vnder him three kingdoms mosse chæfly, that is to say. Sicily, Italy & Germany, and compelleth them to serue him. He vexeth the people of Christe, and the Saints of God with his intollerable soueraintie.

' He turneth all things vpside down, both
' things diuine and humain. He attempt-
' eth matters horrible & execrable. What
' can be more euident, then this Prophe-
' cy? All the miracles and prodigious
' wonders, of whiche our Hauenly mai-
' ster did admonish vs (read ye the chroni-
' cles) were wrought a great while ago, in
' which presumption & violēce possesse all
' thinges. God mē are tolled to & fro with
' all reprochefulnes and pouertie. All
' right is confounded, and Lawes perish.
' there is no faith in men, no peace, no
' gentlenesse, no shame, no trueth, & there
' withall no safetie also, no gouernment,
' no rest at all from euil men. all the
' whole earth is in a whurlyburly, war-
' res do rage on euery side. all nations
' are vp in armour, assaulting one ano-
' ther. Cities neere bordering do fight toge-
' ther. Kingdomes are ouerthrowen, and
' Cities do vtterly perish not onely with
' Sword and fire, but also with continu-
' all Earthquakes and ouerflowings of
' waters, and with often diseses and hun-
' ger. Marueious wunders happen eue-
' ry where in all the Elements of the
' world. The aire is infected, corrupted,
' and vnholsome through vnfaciable rain,

sometime

sometime with vnprofitable drought, sometime with colde, sometime with to- much heate. Neither doth the Earth yeeld any foyson vnto man, neither the corne, nor trées, nor Vines haue any fruteful increase. And though in their droughth they giue great showr: yet in Harueſt they bring no frute. Cattel and beaſtes dye vppon the earth, Birds in the aire and the fiſhes in the waters. Blaſing Starres and darknes of the Sun, the colour of the Mone, the ſuddain and vnaccuſtomable falling of the ſhoting Starres, the heauens ouerſpred with blod, confoundeth the mindes of men with dreadful terrour. through the wrath of God againſt men, there rageth Sword, fire, hungar and ſikнes. Neuertheleſſe the vngodly acknowledge not the Juſtice of God, but rather increace more and more in euil. In ſo much that they haue eyes and ſee not.

And this haue I reſited word by word out of the Chronicle of Auentinus, whiche if any of you deſire to read, ye ſhall finde it in the Copie of Ingolſtadius printed in the yeer of our Lord, 1554. in the lefe 684. and 685. &c. All theſe ſayings of the Archebiſhop agree very well

to our matter and expound the same. And it appeareth, that I am not alone of this opinion, that he putteth other Kingdoms in places of the three Hornes. Which thing I commit to the Iudgement of the reader. With my exposition accordeth the number of the beasts name. Apoca. 13. of which I haue elswhere discoursed more at large.

Now let vs return to our Daniell, briefly to expound that also which remaineth. But thus by casting down of the three hornes, that litle horne mentioned by Daniel, namely that base Seruant of Christe, and euen the Seruant of Seruants, did not onely clime vp to the highest top: but also became the moste mightie Prince of that fatall Land
Apoc. 17. of Italy, and Lord of seuen hilled Rome, and of the Palaice of Antichriste. The which, he and his repaired and adorned by the space of seuen hundred and fiftye yeares, so that olde Rome by the help of these worthy Patriarches, may now seeme to be new borne again. And hereunto Saint Paule seemeth to haue relation, who in the Epistle to the Thessalo-
2. Thess. 2 nians, plainly said.

This thing onely nowe withholding

until

vntil he be taken out of the way, and than that wicked one shalbe reuealed. Which is asmuch in effect, as if he had said. This onely that now letteth, namely the Empire of Rome shalbe taken away, and when Tocatochon that is, the same impediment shalbe taken away, then shall the Romain Sea be erected, and in the same newe and second seate shalbe placed the two horned beast, bearing the badge of keyes, and armed with two swords. Neither do I alone expound this place of Paule after this sort. Tertulian did euen so expound the same aboue fourteen hundred yeares ago, who in his book of the resurrection of the flesh.

VVho shalbe taken away (saith he) but the Romaine estate, vvhose departing scattered in to ten kingdomes shall bring in Antichriste?

The same meaning also hath Saint Ierome in the eleventh question to Algasia, who manifestly calleth Rome by the name of Babilon, the seat of the Beast and of the purple Harlote. And thus the Pope this newe king, being established in his kingdome, began euen him self also to create kings, and in great desire of glory to excel all christian Prin-

The Pope a new King and troubler of kingdomes.

ces

tes, and afterwarde in all kingdomes to make trouble and whurly hurly.

For Leo the thirde Pope of that name, restored, or rather raised vp anew the Romain desolate and defaced by the space of three hundred yéeres and more, reiecting vtterly the Princes of Constantinople. For he appointed Charles the French King to be Emperour: and yet in such sorte, that beside the vain name it litle availed him. For he reserueth Rom to him self, and the cheefest part of Italy, which the Grécks had possessed, and was called by the name of Exarchate. But he graunted vnto Charles a parte of Italy, (som Romain titles) whiche was recouered from the Lombards, and also the empty name of Emperour. Therfore according to the prophecy of Jesus Christe, vttered by Iohn in the Apocalips. The Image of the beast is seen, stirred vp by the false Prophet. No dout, the same was don by the marueilous crafty workmanship of that olde wily Fox. For when all antiquitie loked for Antichriste about th'end of the Romain Empire, and when he was about the very same time risen vp and had placed him self in the seat of god.

he

be going about (as it were) to repaire the decayed Empire, brought to passe, that he was not knowen of the faithfull. But, they rather beeing deceiued with his subtle practises, looked for a certain (I knowe not what) Antichriste of Babilon, whom in their published Bookes they declare, should bee yet to come, and whom also they earnestly dispraise.

Yet should they not misse the right mark, if they would with all elder times call Rome that Babilon, and in steade of time comming to place the time present. At the length the stock of Charles and Pipin beeing rooted out, so that the Popes had remaining litle or no help at all from the handes of the french Kings, as in time past they had abused the power of the Greeks and Lombards, from whom afterwardes they fitted vnto the French men, so now they creep in to the fauour of the Princes of Germany, the better to bring their matters about. Wherefore the Othoes w their Armies, set vppon Italy with great labour and expences. Vnder these are chosen by men, whom they tearme Electors. They chuse the Emperour. But the Imperiall maiestie and estate is giuen by none but

but by the Pope. For now the Popes of Rome had gotten the Monarchie in to their owne hands, wherby also within a while after they pluckt away the Empire from the Henries, Fredricks, Levvis, and many other notable and holy Princes of Germanry, troubling in the meane season, and wasting with sword and fire, all the kingdomes in Christendome, so that (not without good cause) they were called the Children of Perdition.

I will now speak nothing of the war that was commonly named the Holy war, which was procured moste chéefly by the industrie of the Pope. In that warre were ioyned togither all the nations and kingdomes bothe of the east and of the west, moreouer also of ỹ North and of the South. Wherby followed so huge a bloodshed, that there was neuer at anye time in the worlde any battail fought with more ireful and obstinate mindes, and with so great losse of things as this the popes holy battail.

Moreouer, they began to thrust out Kings from their auncient inheritances and kingdomes, through treasons & murthers, and in their places to exalte others

for

by their owne pleasure and concupiscence. For which cause both the Kings and kingdomes fought most fiercely one against another. So they stirred vp the Kings of Hungary, the Kings of France, the Kings of Germany, and the Princes of other nations, against those, whom they accounted for their enemies. So was Cicily and Naples wrested away from the posteritie of th'Emperour Friderick the Sweuian, and cruel warre was between the Germans, Frenchmen and Spaniards. But often times the French Kings were lewdly recompenced at the Popes hands.

In deed Boniface the viij. with wunderfull impudencie, being bolde to claime the kingdome of Fraunce to be the benefite of the Popes maieritie: tok away the same from Philip the fair, then King of Fraunce, and gaue it (forsuth) to Albert of Awstrey. But, impossible it is, to declare, in few wordes, how fore this new vnhappy kingdom of the pope, and most mischeuous Monarchy hath shaken the whole world. It is sufficient, to haue at the least wise touched these things, that by them, as through a lattise windowe, ye may see, that there is not, or was not

at any time any kingdome in all Christendome more troublesome, then the Popedome of Rome. The histories do at large prosecute the same.

Now I return to Daniel. let vs therfore consider Daniels most perfect and euident description of this new king, and let vs compare the things themselues with him, to the intent all men may plainly knowe with out any doubting, that the prophecy of Daniel is to be expounded and ment of none other then of the bishop of Rome, and of his kingdom, and that all things touching him, are all ready throughly fulfilled. Wherby it commeth to passe, that wee can loke for none other thing, but the last iudgement and therwithall the end of all things. For which cause, let vs all watch (as duty bindeth vs) and stir vp all men to a circumspect watchfulnesse. The eyes (saith Danial) of this little horne vvere the eyes of a man. For this king was throughly exercised, wily, deceitful, and furnished with all kinde of arts and practises. And his retinew excelleth in this facultie all the practicioners of all princes. And surely this facultie hath promoted him vnto his kingdome, augmented

his power, couered his wickednes, and kepeth him yet in safetie.

The Prophet adeth further. His mouth speaketh great things, or presumptuous things. Also, He shall speak meruelous and wunderful things against the God of Gods. So that the prophet doth meruail greatly at his impudency. But (reuerend maisters and derly beloued brethren) if ye desire to heare some of his great presumptuous wordes giue eare. I wil rehearse some of them vnto you out of their owne bookes.

what thinges are taught in the decrees decretals/ and glosses touching the Pope of Rome/ his maiestie and Monarchie.

The Pope (say they) is aboue all lawes. He may prefer by his owne interpretation equity not write before the lawe written. For he seemeth to haue all lawes in the Cofar of his brest. Therefore, what soeuer the Pope alloweth or dissalloweth, the same ought we also to alow or dissalow. Of the iudgement

of the Apostolick seat no man ought to iudge: neither is it lawful for any man, to correct or repeale the sentence of the same, namely because of the primacy & soueraintie of the Romain church, giuen from aboue by the benefite of Christ in blessed Peeter the Apostle. The Iudge ought not to bee iudged, neither of Councel nor of Emperour, nor of the whole clergie, nor of the Kinges, nor of the people. The causes of others: God would haue to be determined by man. But without all question, God hath reserued to his own Iudgement, the high ruler of this Sea: In somuche that

that if he should cary with him by heapes innumerable people to hel fire, yet no mortall man may presume, to reprooue his faultes heerin, because he is to iudge all men, and himself is to be iudged of no man. God suffereth not the church of Rome to erre. And euery one, that obeyeth not the decrees of the Romain Sea, is an Heretick.

And Pope Adrian saith also. Wee iudge and ordaine by generall decree, that he be detestably accursed, and remain alwaies guilty before God, as a breaker of the catholike faith, whosoeuer shall suffer to be violated, or beleeue that there ought to be violated

olated in any point, the ſenſure of the decrees either of the kings or of the Biſhops, or of any heerafter the mightie Popes of Roome. All the ordinances of the apoſtolick ſeat are ſo tobee eſteemed, as confirmed by the diuine voice of Peeter him ſelf.

With lowd voice (ſaith Leo the fourth) I feare not to pronounce that whoſoeuer ſhalbe found, not indifferently to receiue and allow all the decrees of the holy fathers, which are intituled among vs by the names of Canons, hee is therby approoued ſuch a one, as dooth not profitably and effectually to his be-

hoof

boof, keepe or beleeue either the Catholick & apostolick faith, or els the foure holy Gospels. For, whosoeuer dooth against her which is the mother of faith: dooth indeed breake and violate the faith. And albeit the Fathers of the Apostolick seate, some times bee not good: yet they are alwaies presuppo-sed to be good. The Pope sin-neth whē he cōmitteth adultrye or murder. but he may not be ac cused. It were a poinct of Sa-criledge to dispute of the Po-pes dooings: whose wicked acts are excused, as the murders of Sampson, the robberies of the Hebrues and the aoultery of

Iacob

Iacob. Yea, also if one of the Clergie doo imbrace a woman, let it be said that hee dooth it to bless her.

Let no man think that I haue fained any of all these things. For I haue in effect recited the very words of the Canonists, which I am able to shew in their owne Bookes if any man shall require it.

The Pope alone (say they) hath all the dignities & all the power which all the Patriarcks haue had. His authoritie is greater then the authoritie of the saintes: because whom he confirmeth, no man may disable the same. He hath both the swordes. He is not to be called to account by any man, no, although he be called an heretick. He alone appealeth from all

men

men to God him self, because he is the Vicar or deputie of Christe, and hath fulnes of power from God. He may spare whom he lust. To him alone and to none elsz it is lawful to take away from one and giue to another. All the whole world is the diocesse of the Pope: and the Pope is the ordinary of all men, hauing fulnes of power in things spirituall and tẽporall. For he is Lord of Lords, hauing the right of the King of Kings ouer his subiects. He is all things and aboue all things. And it is requisit vnder pain of damnation to be subiect to the Bishop of Roome. For

God and the Pope haue bothe one cõsistory. Also, the pope is said to haue an heauẽly power and authority, and therfore also to chaũge the nature of thinges, by turning the substace of one thing into an other. And of nothing he can make some thing. And the sentence that is of no force: he can make it of some value. Because in those things that he liketh: his will standeth for reason. And no ma may say vnto him, why doost thou thus? For he may dispẽce with all lawes, and of iniury ye make Iustice, by correcting of lawes and chaunging of them.

Hetherto haue ye heard the moste speaking great thinges, worthy truely to be

be stopped vp with the Turds of the Deuil. But thus the Rat is bewrayed by shewing of her self.

And while he thus did shite forth these moste filthy Turds in the middest of the Church: yet stil he would needs seem to speak on the behalf of the highest, whose Vicar he bosteth him self to be on earth. VVho (as Daniel saieth) dooth think that hee may chaunge bothe the times and the lawes. In very trueth, no man can or ought to chaunge the ordinances of God. Therfore Antichriste shall think that he may chaunge them. Er wirds whaenem.

Saint Ierom noteth vpon these words of Daniel, that Antichriste shall make subiect vnder his power, the whole Religion of Christe. Wherin we haue seen the Popes to haue doon what they lusted them selues. But because all times doo bring forth faithful Preachers of Christe, Enoches and Eliases, who doo withstand such abhominations: therfore Daniel saith very wel, that hee made war against the Saints, and preuailed ouer them. Of which war, because I haue spoken before, when I expounded the words of Christe our Lord: there is

no need ther to make repetition again.

But because the godly, vppon whose shoulders this burden and care doth rest, might demaund, how long time this other beast should rage, and waste the kingdome of Christe, and blaspheme the name of the eternall God: Daniel preuenteth this thing and saith.

The end of the Popes kingdome.

They shalbe deliuered into his hands, vntil a time and times, and half a time. In whiche dark kinde of speaking, he seemeth to signifie nothing else, but that the Saints must constantly abide in that fight, whether the time, that they must fight in, be long or short. For no certain determinate time is declared, and therfore none must be looked for.

For a time/ times/ and half a time.

Some men haue vnderstanded, by a time, times and half a time, one, yeare, two yeares and half a yeare, in which Antichriste should rain, and then afterward should be quite abolished. But the doctrine of the Gospel is repugnant to that interpretation, which constantly affirmeth that the day of iudgement is known vnto no man. And Daniel also in the self same chapter saith, that the beast shall rage, vntil the seats be prepared, that is euen vntil the day of iudgement.

And

And that he shall then be thrown downe headlong in to the déep pit of Hel, and also that the faithful shalbe deliuered and glorified, who haue for Christes cause sustained all kindes of punishments.

Verily Paule agréeing with Daniel: VVhom our Lord (saith he) shall put away with the brightnesse of his comming. But who can certainly declare vnto vs the time of Christes comming, that is, the day of Iudgement? But hée, which shall say, that Antichrist shall reigne iij. yéeres and a half, and straight wayes after be abolished, may séeme to declare it plainly. For the end of Antichristes kingdome, is the very last day of the finall Iudgement.

Therfore by that darke kinde of speaking, no time certain is appointed. But rather the godly are admonished, of patience, and long suffering, and that we should not ouer curiously séeke out the very moment of this time, but rather refer it vnto Christe, who saieth in an other place vnto his Disciples. It belongeth not to you, to knowe the times and moments of times, which the father hath reserued vnto him self. But vvatch ye, that when your Lord shall

come

come, he may finde you vvaking.

After these things Daniel moste plentifully witnesseth, that the worlde shalbe at an end, and that the day of iudgemẽt shall certainly come, and throwe downe Antichriste in to Hel.

Upon which treatise, Christ our Lord hath set forth a large Commentary and an exposition, by the hands of Iohn, his Apostle in the xix. and xx. chapters of the Apocalips, the which I leaue vnto your diligence to be serched out, and for breuities sake: I do not ouer busily sift out this matter.

The conclusion. And now (I suppose) it appéreth vnto you, by the moste clære doctrine of Iesus Christe our Lord, and also by the euident sayings of the moste holy Prophets of God, and by the plain interpretation of the moste select and chosen Apostles of Christe. Finally the manifest comparison of the things them selues, which partely the Hystories do testifie, to haue bẽn don a long time agoe, and partly we sæ them dayly come to passe before oure eyes, that the Prophecyes of the last time are now all ready fulfilled, and that therfore the day of our Lord is at hand, and our redemption approcheth

nẽer

here.

Wherby (I think) you all do vnderstand that your duties require you, to admonish, to exhorte, and instantly to call vppō, and vrge the faithful, to watch and lift vp their heads, shaking away all drowsines. And that they looke for none other signes, nor other times: but to beleeue the Gospel, the Prophets and Apostles, and the very things them selues apparent before the eyes of all men, and also that they wait not for any other Antichriste to come, but to take now good hēd to them selues, of him, that is now presently reigning and troubling all things, & to flee vnto Christe Jesus, who is the fulnes of the faithful, and in him to seek all things pertaining to our saluation, to depend wholy vppon his mouth, and vppon his help, to haue respect vnto him alone, to depart from all vncleanelle, to liue godly and honestly, and moste chefly to beware of vngodly securitie, and careles negligence, and also of drunkennelle bothe spirituall and corporall, that when the Judge our Lord Jesus Christe shall appeere in the cloudes of Heauen with great power and glory,

we

we may ioyfully be taken vp in to the
aire to meet him, and so alwaies
liue with our Lord. To
whom be glory
for ever.

FINIS.

THE SECOND Sermon of Henry Bullinger, teaching by the woords of the Apostle. 2. Timothe 3. after what sorte the godly may auoid the harms of the moste perilous daungers in this our last age.

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RIght notable is the place of the Apostle Paule, which in the latter epistle to Timothe, and the third Chapter is woꝛd by woꝛd after this soꝛt.

But perseuer thou in those things, which thou hast learned, and vvhich haue been committed vnto thee, knowing of vvhom thou hast learned them, and for that also thou hast knowen holy Scriptures from a childe, vvhich are able to make thee vvise vnto saluation through faith in Christe Iesu. For all Scriptures giuen by inspiratiō of God: are profitable to teach, to reproue, to amend to instruct in rightuousnesse, that the mā of God may be perfet, pre-

preparad to all good vvorks.

The Scriptures set foorth euen to our eyes

The bountiful goodnes of God, toward mankinde shineth forth in many things, but moste chefly in that, that he hath so measured the doctrin of our salvation, which he committed to the world, by moste excellent men, that it is agreeable not onely to the same time, in which it was first set forth by the prophets and Apostles: but vnto vs also, vppon whom the ends of the worlde are come. And truely all the moste holy cumpany of the Prophets and Apostles with one consent do testifie, that the last times shalbe of all other moste perilous. They do moste diligently and copiously, not onely describe those daungers: but also set them forth before our eyes to be seene, to that end (no dout) that the godly should not be entangled and perish in evil and in perils.

The argument and drift of the matter.

Of that number is Paule the vessel of election, who at this present, proceeding in moste godly order, doth first of all very diligently showe forth the daungers of this our last age. Afterward he declareth a remedy, wherby the godly may escape the harmes therof. The thing is not onely elegant, notable and wholesome

some: but also very necessary, most chiefly for vs and our time.

Therefore have I chosen this place, to entreat of now, before you (ye honorable fathers and brethren most deerly beloued in our Lord) that being instructed with the doctrin of the Apostles: we may through the spirite of God, be strengthened in true godlinesse, and be able to deliuer out of daungers, the flock of our Lord committed to our charge, the Lord blessing our labours. Our Lord assist vs with his grace, and direct vs alwaies in the way of saluation.

But, like as the Phisitions in their bookes do most diligently describe euen such diseases, as are most filthy, not to the intent to praise and commend them, or els allow them: but to find out they may be exactly knowne, and the more perfectly cured: so the Scripture in this present place, & infinite others, doth most manifestly reherse mischeuous deeds euen such as are to be abhorred, and not to be named without fit reuerence, not to the intent to teach and commend the same: but to the end wee might knowe them the better, & iudge therof, not according to the flesh: but according to the spirite of

The description of the euil acts & daungers recited in the Scriptures.

God, and also that we might warely auoid them. And more ouer apparently beholding, those things to be fulfilled in the world, which the holy Prophets of God and the Apostles of Christe haue foretolde should come to passe, we might vnderstand, that those times are now at hand corrupted and perillous, and for that cause should pray the more ernestly, and watch the more diligently.

The Apostle therefore about the beginning of the Chapter, a litle before the words that I haue recited, both reherse in a long beadroll, diuers wicked acts and wicked men. And saith that all ages, all kindes, and all degrees of men in this our last time, shall be moste corrupt.

The discription of the maners of men of the last age.

This knowe thou (saith he) that in the last daies shall come moste hard and perillous times. For men shalbe louers of them selues, standing greatly in their owne conceits, and seeking for their owne gaine, louers of their owne gaine, louers of money, scraping the same by hook and by crooke, & not refraining from very sacriledge, nor from moste filthy Simony. Men shalbe very disdainful, puffed vp, proude, and vain glorious, also blasphemers, moste chee-

fly

fly againſt God, ſecondly againſt holy men and againſt the trueth it ſelf, and againſt holy things. They ſhalbe diſobedient to their fathers, to their mothers, to their magiſtrats, to their maiſters, and to their teachers, beeing not onely vnthankful to God and to men: but alſo requiting good turnes vvith euil. They ſhalbe vvicked men, ſuch as haue no feare nor reuerence, and ſuch as impudētly run hedlōg vnto all kind of miſcheuous acts. They ſhalbe Aſtorgoi, vvithout any harty and feruent charitie, vvithout any zelus remorſe of loue, godlines, and humanitie, not louing ſomuch as thoſe that be neer vnto thē, as Fathers, mothers, Children, VVIues and kinſfolkes. But bitter, cruel, and vngentle, endued vtterly vvith vvilde and vnciuil manners, vvho alſo haue not the common ſence and remorſe of nature, meaſuring all things by affection, by couetouſnes, by ambition, and greedy deſire.

They ſhalbe vnmindeful of their couenāts, of their faith, of their bargaines, and of their promiſes, beeing vnfaithful and moſte vain, and vtterly inconſtant and moſte light perſons, finally,

backbiters

back biters and slanderers, scoffers and mockers of holy, good & honest things, peruerting also things vvel spoken into a peruerst meaning, and vvresting things after their levvd affections, that are singly and plainly vttered. They shalbe vvanton and outragious, namely in the apparel of their bodies, in buildings, in garments, in meat and drink, filthy gluttõs, drounckerds whoremongers, adulterers, and Sodomits, proud Pecoks, nice and folish Phrigians.

They shalbe moreouer Anemeroi, vngentle, vnciuil, rude, barbarous, and euen vvilde men, **rowe wild vnd fihtsch list**. & therfore Aphilagathoj such as greatly regard not or looue not good and honest men, neither delight in their company. For, as they abhorre the best things and accustome themselues to the vvorst: so they cannot abide a faithful Counceller. Therfore they shall betray these men, that looue trueth and godlines. They shall doo no thing sincerely and vncorruptly, but shall intangle all things vvith practises (as they call them) vvith crafty fetches and traitorly suttleties. Moreouer they

shalbe

shalbe heddy and vvilful, dooing nothing by the rule of reason and iudgement, but all things rashly stoutly, and obstinately. For they shalbe of a minde altogither proud, puffed vp and svvelling. They shall loove their pleasures, more then God him self and godly things. For they shall convert the very religion in to gaine, to the intent they may haue to bestovve vppō their pleasure.

Certes, thou maist sée very many, that more hartily delight in Tauernes then in Temples, do more esteeme the furnished daintie, yea drunken feasts, then ecclesiasticall preachings sober and ful of the spirite of God. For the matter is now come to this point, that moste men haue in déede an outward shewe and resemblance of godlinesse, and will be called moste holy, moste spirituall, moste catholike, moste right belonging, and very good Christians, but yet in the mean season they lack the vertue and power of godlines and true Religion, and are moste vaine Hipocrites and dissemblers, men without all religion and humanitie, abominable and execrable.

And hitherto hath the Apostle decla-

re

red these things concerning the corrupt men, that shalbe in the last time, and the naughty conditions of all kindes, of all ages, and of all degrees.

But haue not the Prophets, and euen Iesus Christe him self, the Lord of Prophets, foreshewed these things also before hande? For in the Gospel (omitting the Prophets) he speaking moste manifestly said.

Luke.18. But vvhen the Sonne of man shall come, shall he finde faith vppon the
Math.24. Earth? And again. Iniquitie shall vterly abound, and the loue of many shall abate. And yet again moste manyfestly.

As were the daies of Noe (saith he) so shall be also the comming of the sonne of man. For as they were in the daies before the flud, eating and drinking, marying and maried, euen vnto the day when Noe entred into the Arke, and knewe of nothing, vntill the Flud came and tooke them all away: so shalbe the comming of the
Luke.17. Sonne of man. In like manner also, as it happened in the daies of Loth, they did eat, drink, bie, sel, plant, and build. But what day as Loth went foorth

from

from the Sodomits, it rained fire and brimstone from Heauen, and destroyed them all, so shalbe also the day in vvhich the Sonne of man shalbe reueled.

Wherfore there is no cause, to shew forth in many words, what kinde of men they were in the daies of Noe and Loth, seeing our Lord him self hath most plentifully declared the same vnto vs, namely, that they were men altogither carnall, vtterly despising diuine and holy things, seeking nothing but carnall matters, so that they might seem to degenerate or be turned in to certain braute and wilde beastes. But who can deny, that such are at this day the greatest parte of the common people, and the nobilitie and rulers, and almoste all wise men? Beholde what Kings and Princes do, and also the spiritual fathers, likewise the learned and excellent men in the world. Harken what the common people talketh of Religion, of righteousnesse, of honestie, and of the hope of the world to come. You shalbe forced to cry out with the Prophet and say,

There is none righteous no not one. Rom. 3.
There is none that hath vnderstan-

ding. There is none that seeketh after God. All are turned aside, and are become vnprofitable. There is none that dooth good, no not one. Their throte is an open Sepulchre, they haue vsed their tungs vnto disceit, and the poyson of Asps is vnder their lips, whose mouth is ful of cursling and bitternes, their feet are swift to shed blood. Destruction and wretchednesse is in their vvaies, and they haue not knowen the vvay of peace. There is no feare of God before their eyes.

The Apostle proceedeth to recken vp greater daungers, which spring out of corrupt men, and out of their corrupt and wicked doctrine.

The daungers of the corrupt doctrine of the last age.

For he saith, there shall be in the Church. Some deceiuers, flattering, witty and crafty, that vvil enter into noble houses, and bring vvomen into bondage, vvhich women are led with diuers lusts. He adueth. That their doctrine shal finde no Hauen, nor haue any end, and that no mans conscience can therby be prepared or made quiet.

And to the intent they might the better be knowen when they come: he likeneth them to the Sothsayers of Egipt, who

who with ther speaking, with their wicked practises, Sorceries and moste crafty legerdemain: wrought meanes before Pharao the King of Egipt, that he should not let go the Israellits ỹ people of God, to do honour to their God. And Christe our Lord making mention of the very same deceivers, saith in the Gospel.

There shall arise false Christes & false Prophets, vvho shall vvork great miracles and great vvunders, so that the very elect, if it vvere possible, shoulde be brought in to error. Beholde, I haue tolde you before.

Neither is it needful for me, to make plain and with large discourse to approue how these things alredy haue bẽ abundãtly fulfilled long time agoe, and in certain hundred yeres togither. A thousand examples and testimonies maist thou finde in the Temples of the Papists, in their Chappels, in their Scholes, in their Halles, in their Colleges, in their Abbies and religious houses.

To the great weight of the daungers of this last age, are now added also euen moste cruell persecutions of the trueth, and of the Saints, which the Apostle

Persecutions of the last age.

hath foreshewed should come to passe.

Moreouer he saith, that the wicked should with fortunate successe, prosper, and go forward, but contrary wise that the Godly should be oppressed with all kinde of calamities, the whiche thing should blinde very many, and keep them in error. The very same also did our Lord Iesus foretel of in the Gospel. And Daniel disputing of Antichriste and his kingdome.

Daniel. 8. and 11.

And he shall prosper (saith he) and shall vvork, and slay the strong ones, and the people of the Saints, according to his ovvn vvil, and falshod shall prosper in his hands. Also. The teachers of the people shall instruct many, and shall be ouerthrovvne through the Svvord, through fire, through banishment and extortion, euen vntil the last time.

But that euen these things also are accomplished: it is plentifully witnessed by the Histories of certain hundred yeres last past. England also at this day yelding forth abundant store of Martirs, doth testify the same. Fraunce doth witnesse it. Italy & Germany do record it.

And these things hetherto the holy Apostle

postles of Christe hath spoken, touching the great perils of the last age. All which thigs to appertain vnto vs moste chefly and to our times, he, that as yet seeth it not: doth see no thing at all. Notwithstanding, in knowing these diseases and discerning them with right iudgement, although it be of no small importaunce: nevertheless a more wholesome fruite procedeth vnto vs by the diligent consideration of the medicine, faithfully ministred vnto vs by the Apostle.

But what medicine doth the Apostle bring forth and minister, by help whereof these diseases are to be cured, and the great dangers made free from hurtfulnes? And these men (saith he) auoid thou. It is short councel, and a medicine nothing curious, but yet of meruelous force. But whom doth he meane, while he saith. And these men? Forsoth wicked men pall grate, enemies of true Religion, and moste chefly suttle Sophisters, deceiuers, bloody persecutors, false Prophets, and such as are drunken with the prosperitie, happines and pleasures of this world.

The medicine or cure of these mischeefs.

These (I say) and all their partakers and confederates auoid thou. The which

which thing is asmuch in effect, as if he had said. Such wicked men and destroyers, thou shalt detest as an hainous abhomination

Thou shalt not feare them, thou shalt not esteeme them, thou shalt not allow them nor folow them, thou shalt nothing at all beleeue them. No dw not play with them, nor confer with them. Finally, thou shalt turn from them perpetually with ernest endeuour, and with a whole bolde and a stout minde. For the Lord also hath said in the Gospel, Beleue them not, or folow not, nor imitate the false Prophet. But, thou wilt obiect, that this is a hard matter to performe. But vnto God, and to him that beleueth: nothing is impossible or hard.

John the Apostle crieth out saying. He is greater, that is in you, then he, vvhich is in the vvorld. And againe. This is the victory that ouercommeth the vvorld, euen your faith. For our Lord first cryed out in ỹ gospel. Beholde I am vvith you euen vnto the vvorlds end. In the vvorld ye haue affliction. But be of good cheere, I haue ouercom the vvorld. One here shall not perish from your head. I vvil giue to you my spirit

1. John. 4. and 5.

Wath. 28. John. 1. and 14. &c. Luke. 21.

spirite the comforter. And other such like sayings, which are read in the Gospel.

Furthermore, the Apostle sheweth a very commodious way, how we may be able to avoid these corrupt men, and all corruptions in Religion, and also to eschew those perilous daungers, namely, if with a certain holy earnestnes we cleue vnto the example of the Apostle, and taking fast holde vpō the canonicall Scriptures, do not suffer our selues to be shaken of, or pulled away one heres breath from the same. And the Apostle him self commendeth vnto vs the example of an Apostle saying.

Thou hast seene the experience of my doctrin, fashion of liuing, and my purpose also, namely in teaching, in liuing, & in all my office, what I regarde in these things, verily the glory of God and saluation of soules. Finally thou knowest vvhat my faith hath beene alwaies, my long suffering, my constancy and my patience in persecutions. Folovv thou these things, declining no vvhit from the example of Christe and of me. For our Lord said also in the Gospel,

we must not depart from the Apostles example.

Iam

Iohn. 8. I am the light of the vvorld. He that foloweth me, walketh not in darkenesse, but hath the light of life. And the Apostle to the Corinthians. Be ye folowers of mee as I folowe Christe. But, because the men of this last age, do not much esteeme the example of Christe and of his Apostles, but do more regard the examples of Fathers (I knowe not of what sorte) and of moste filthy Punks, that is therfore the cause, why there are so many sects, and that so many wander about, and grope like blinde men, not knowing what or whom to folowe, or what they may teach. Wherfore, as many of vs as desire to be saued: let vs kéep our selues within the bonds of the example of Christe and of his Apostles.

We must continue in the Apostles doctrin.

Now touching the Apostles doctrine, we are admonished by the Apostle: First that we must continew in the Apostles doctrine. Afterward, he sheweth the causes, why euery godly man ought to continue in that kinde of doctrine. For he pronounceth plainly and teacheth with great power, he saith. But tary thou, or continevv thou stedfastly. As if he should haue said. How soeuer the deceiuers

ners and deceiued, go forward in their errors, howsoeuer great numbers of men departing from the plainnes and singlenesse of the Apostles, do folowe corrupt doctrin and those Egiptian Sophisters: yet neuertheless, persiener and continue stil thou & all others, that couet to please God, and to obtain true saluation. In what things I pray you shall they continew?

The Apostle addeth it. In those thinges vvhich thou hast learned, and vvhich haue ben committed vnto thee. But Timothe had learned the Scriptures, and out of thē the holy gospel, as straight way the Apostle wil expound him self.

And this was that precious pledge which was committed vnto him. Therfore the godly must persever and continue in the Scriptures and in the doctrin of the Gospel. So shall it come to passe, that they shall not be a pray to the deceiuers, and to the most wicked men of this last age. Neither must we think (as certain foolish men do fain) that vnwritten Traditions were committed vnto Timothe, as though the Apostle had ment, that without traditions, the Scriptures suffise not vnto godlinesse, or that he had

what was committed vnto Timothe and against traditions.

taught

taught one thing by word of mouth: and another thing in writing. For by and by the Apostle him self wil declare, that the Scriptures are mosse ful, and mosse absolute, such as are able throughly to fashion and make perfect the worshipper of God. The Apostle els where affirmeth very intirely, that his doings agree in one sorte all alike, and that he teacheth like doctrin in all Churches. He sayeth also, that he and his disciples walke all one way, and being all led by one spirit, do all things with humilitie.

1. Cor. 4.

Again to the Corinthians. We write (saith he) none other things vnto you then which ye read, and which also ye knowe. Yea and so I trust, that ye shall knowe vnto the end. And again. As we are in words by letters, when we are absent: such are we in deed also, when we are present.

2. Cor. 3.

4. Cor. 10.

But it is openly apparant that those things, which these men recken vp among the vnwritten verities, affirming the same to be receiued from the Apostles, euen (as it were) from hand to hand, are so disagreing with those things which are contained in the writings of the Apostles: that they are euen directly repugnant

repugnant and contrary.

Of which kinde are those matters, which they stuf in, concerning the vse of Images in the Church, concerning the Masse, concerning single life and Vnckery, and infinit other such iugling deceits. Where also euen that is diligently tobe noted, that he said not. Tary thou in those things which thou shalt learn yet heerafter. But, tary thou in those hingsvvhich thou hast learned. To vs therfore, partain not those things, which wretched men after certain hundred yæres, haue learned of Fathers (such as indeed maybe called Sepfathers) and of lewd and superstitious Munks.

It followeth now, why we ought to clene onely to this doctrin. Indeed many reasons may be alleaged, but among many these are the chæfest. First, Knovving (saith he) of vvhom thou hast learned them. Truely it is much to be respected of what matters or teachers we learne any thing. For the doctrin receiueth authoritie from the teachers, or author therof. It is thought that from the more excellent, cunning and holy men, proceedeth some excellent learned

Why wee ought to clene only to the scriptures.

and holy thing.

Verily, from men proceed humaine things, and from God proceed godly and deuine things. But of whom had Timothe learned? or from whom came the doctrin receiued by Timothe? Surely, from the moſt holy Apoſtle, and moſt ſelect inſtrument of God. Therfore, not the man Paule, but rather the Spirit of Chriſte (inſpiring Paule) hath purchaſed authoritie vnto the doctrine. Therefore Timothe knewe, and al the faithful alſo at this day knowe, that the doctrine of the Apoſtles ſprang not from men: but from our Lord God him ſelf, and that therfore we ought to beléeue the ſame, and inſeperably cleue vnto it. For our Lord him ſelf ſaith in his Goſpel.

Iohn. 13. Verily, verily, I ſay vnto you, hee, that receiueth an Apoſtle, or vvhomſoeuer I ſhall ſend: receiueth me. And he that receiueth me: receiueth him that

Matth. 10. ſent me. And again, ſpeaking of the Apoſtles. It is not you that ſpeak but it is the ſpirite of your father, that ſpeak-

Iohn. 3. eth in you. And again. He that is from aboue, is aboue all. He that procedeth of the Earth, is earthly, and ſpeaketh of the earth. He that commeth from Hea-

uen

uen, is aboue all, and what he hath seen and heard the same: he testifieth.

Wherfore in asmuch as it appeareth, that the doctrin of the Apostle is heauenly & deuine: wt good cause do we beleeue, with good cause do we inseperably cleue to it. Neither did the Apostles without great reason say. therfore shalt thou cõtinue in the apostles doctrin, which thou hast receiued, because thou doost surely knowe that thou hast receiued and learned the same from Heauen.

But can we so say of the vnwritten traditions, and of the ordinances of man? No, by no meanes. Therfore, why should we beleeue them? why should we receiue them? why should we continew in them? These things are due to the holy Scriptures only and alone. They are vtterly mad, that make humain things equall with deuine. But they are led by the Deuil, that prefer things humain before diuine, and thrust downe and embace diuine things as though they were vncertain, doutful, vnperfect and darke.

Dauid the moste notable King, and moste excellent Prophet of God, crieth out against such filthy and blasphemous persons, and pronounceth with moste

frus

true mouth.

Psal. 19. The lawe of the Lord is a perfect law conuerting the soule. The testimonie of the Lord is true, giuing wisdome to the litle ones. The statutes of the Lord are right, and reioice the hart. The commaundement of the Lord is pure, and giueth light to the eyes. Thy word is a Lantern vnto my feet, and a light vnto my steps.

The Apostles doctrine is grounded vppon the Scriptures.

Furthermore, the Apostles doctrine is grounded vppon the Scriptures or writtings of the Prophets, Paule bearing witnes and saying. I was put a part to preach the Gospel of GOD, vvhiche he promised afore by the Prophets in the holy Scriptures. But we knowe, that the same are therfore called holy, because they are vttered by the holy Ghoste. It foloweth therfore in the wordes of the Apostle. And for that also thou hast knowen the holy Scriptures from a childe.

The holy fathers in olde time were wont to instruct their children out of the authenticall Booke of the lawe of God and of his Prophets. Therfore, because Timothes mother was a Iew borne (albeit his Father was a Gentil) he being exercised

exercised in the scriptures from a childe, had accustomed him self therunto.
And when he heard the Apostle preache the Gospel of Christe, he understode straight way by the inspiration of the spirit of God, and by conferring of the wordes of Paule, with the wordes of the Prophets, that the Apostles doctrine touching Christe, was taken out of the law and the Prophets, and confirmed by the testimonyes of the same. And for that cause he knew that he had not learned the faith of Christe, out of wandering rumours, and vain talks of the people: but out of the autentical Booke, that is to say, out of the holy Scriptures, namely inspired from God (as I haue already declared) and deuoutly taught and written, touching things moste pure of all other, by none, but by such as were moste holy men. All other bookes that where out of the Canon and common vse of the Church: are accounted vnder the name of prophane Bookes.

But this is an effectuall reason, and such a one as ought throughly to moue the mindes of all men, that we must therfore beleeue the Apostles doctrin, and cleue only to ỹ same: because it proceded from

from God, and is confirmed by the Authenticall Scriptures, beeing moste ancient and moste holy of all other.

What so euer booke of what so euer Authors thou shalt compare with these Bookes: thou shalt scarcely compare Lead or dart it self, with moste fine and shining Golde. Moste rightly therfore do we beleeue that they of all men be moste foolish, who either omitting the Apostles doctrin, and writings of the Prophets, turn aside to the inuentions of man (as though there could be taught or contayned in these, more absolute, more cleere, and more certain things, then in the other) or else vtterly giue no credit at all vnto the Scriptures. The taunt which our Lord gaue to the vnbeleeuing disciples, is right notable and worthy of speciall remembrance, when he said, O ye fooles and slovv of hart, to beleeue all those things vvhich the Prophets haue spoken.

Luke. 24.

The Scripture is able to make a man wise vnto saluation.

And now ensueth in the Apostle, another reason no lesse euident, why we ought only to beleue and stick fast to the Apostles doctrin, and to the holy Scriptures.

Because (saith he) they are able to make thee

thee wise vnto saluation, through faith in christe Iesu.

The Philosophers haue disputed much of true and false Wisdome, and haue so entangled them selues with their chattering, that they scarcely vnderstād them selues, and muche lesse reaped any frute of their disputations. Paule doth simply and truely derive true Wisdome out of the Scriptures of God, and out of the Apostles doctrine. True wisdome.

For God (beeing moste excellent wise) doth very often in his word call his commaundements and the doctrine (set forth in his lawe, and by the Prophets) true Wisdome. And Moyses beeing elder then those men, whom the Gretians call moste ancient, namely Homer and Hesiodus, and the Battel of Troy, and also beeing much more excellent then Hercules, Museus, Linus, Orpheus, Mercurius, Apollo, and the other Gods of the Gentiles, or then euen the holy Soothsayers: elder also then the wise men of Greece. Much more ancient then Plato and Aristotle, doth expressly say in Deuteronomy. You shall keep and doo the commaundements of the Lord for this is your wisdome and Deu. 4.

vnderstanding in the sight of the nations, which shall hear all these ordinances, and shall say. This people only is wise and hath vnderstanding, a famous Nation. But the Apostles also at this present doth shew, that salvation is the end and also the frute of true wisdō, saying. Which are able to make thee wise vnto salvation.

But, without the true salvation of man, what shall availe (I pray you) the empty name and vain title of wisedome? Wisdome is the knowledge of things divine and humain, and moste cheefely of those things, by which we may knowe the highest good, even God himself, and therwithall to be joyned togither with Christe. The which indeed is true blessednes and the highest felicitie. And now I omit to rehearse, how that out of this knowledge of God, springeth righteousnesse, and the lowe and exercise of true vertue, and of all deeds that are truely good.

But the Scripture and doctrine of the Apostles, abundantly sufficeth to give this Wisdome and true salvation. Therfore it becommeth vs, to content our selues with the same. Yea, it is expedient

for

for vs, to bestowe all our life and all our labour vppon those holy bookes, to depend wholly vppon them, to direct all our sayings and all our waies by the same, as by a moste infallible and moste sure lode Starre, to run and flée wholy vnto them, as to a moste safe Sanctuary. For, Dauid cryeth out and witnesseth saying

Blessed is the man that delighteth in the lawe of the Lord, and ernestly studieth in the same, bothe day and night. Psal. 1.

For the Lord sayeth also in the Gospel. Blessed are they that hear the woord of God and keepe the same. Luke. 11.

And in dæd this shalbe the onely and safest way, to escape all perils of al times and all deceits and legerdemain, yea, euen the moste sharp and cruel of this our last age. But, because saluation might be hoped for by this heauenly wisdome, and also by the reading and bare knoweledge of the holy Scriptures, or els by the merits of the vertues, whiche we haue learned out of the Scriptures, therfore in dæd very godly and Apostolikely he addeth and sayth. Through faith in Christe Iesu. Therfore saluation is learned out of the Scriptures, because it consisteth in Christe alone.

Saluation cõmeth by faith in Christe.

And Christe, who is the head of life, the saluation and fulnes of the Saints, doth onely and alone giue true saluation. But true faith beeing instructed by the spirite of God, and by the holy Scriptures, receiueth the same.

Saluation therfore is to be attributed vnto faith, & not to any other thing but yet not to euery faith: but only vnto the same that commeth vnto vs by the grace and benefit of the holy spirit, & which we lerne out of the Scriptures, the true wisdome of God, & which extendeth and is staied vpon the alonly sonne of God, who is our onely moste absolute, most assured and eternal righteousnes, redemption, satisfaction, sanctification, life and fulnes. But, as soon as the Apostle hath expounded these things very elegantly and plainly he sheweth, what is the end and mark, to the which we must direct all the reading of the holy Scriptures, that is to say, to learn faith, euen faith in Christe, who is our life and saluation.

The end & drift of the Scriptures

To that very end did Iohn the Apostle stretch forth all his whole story of the Gospel, while (concluding the same) he sayeth. These things are written, to the intent ye might beleeue, that Iesus

is Christe the sonne of God, and that beleeuing: yee might haue life in his name.

Consequently, the Apostle procéedeth with a short praise, but yet notable comprehending many thinges, and therfore worthy to be remembered, to commend vnto vs the Canonicall Scriptures, not somuch, to proue them to suffise to the learning and attaynment of saluation, as with them to glue fast togither the mindes of all men, while we all vnderstand that there remaineth vtterly no whit of sound profitable, wholesome and necessary doctrin, but the same is handled and taught moste perfectly in the holy Scriptures. The praise of holy Scripture.

Therfore Paule the Apostle pronounceth and sayeth. All Scriptures giuen by inspiration of God, are profitable, to teach. &c. And hée plainly sayeth, All Scriptures. For if thou shalt diligently read and consider euery of the Bookes of holy Scripture (bée they neuer so short) thou shalt finde in euery of them all these things that are heer recited, that is to say, that euery one of them is able to teach, to reproue, to amend, and to instruct. But very skilfully he addeth, The-

opneustos

The Scriptures is giuen by the inspiration of God.

apneustos, giuen by the inspiration of God

For there be extant euery where authors and bookes innumerable, beeing not inspired of God, but set forth by the will of man: with the which we haue heer nothing to doo. For the holy bookes haue this thing proper and peculiar to them selues alone, namely that they be giuen by inspiration of God, as I haue all ready said a little before. And Peter also the Apostle testifieth saying. No

2. Peter. 1. prophecy of the Scriptures hath any priuat interpretation. For the Scripture came neuer by the wil of man: but holy men of God, spake as they were mooued by the holy Ghoste.

And in this point are all our Canonicall or holy Bookes, discerned from the vnholy and prophane bookes of all other wise men. And it is a principle of our religion and of our faith, namely that the Scriptures are giuen by the Inspiration of God. Whereby it commeth to passe, that this saying is very often read in the prophets. Thus saith the Lord. Thus saith the Lord god of hosts.

Woorthy truely therfore Iosephus, albeit he was a Iew, speaking of the Bookes

of

of the olde Testament, against Appio Alexandrinus in his first Booke sayeth thus.

Wee haue no infinit number of Bookes amongst vs, dissagreeing and repugnaunt one to another: but only xxij. bookes, wherin is regestred all the whole time to the whiche we iustly giue credit. For it is manifest by our dooings, how we beleeue our owne writings. For in all these many hundred yeeres past, no man hath presumed either to adde, or to take away, or to chaunge any thing.

For, it is implanted in to all the Iewes, euen from their cradles, to talke of these holy decrees, and stedfastly to dwel in them, and also, if nede require, willingly to dye for the same. With good cause, therfore do wee beléeue our bookes,

of the two Testaments, without gainsaying and curious search, or busie enquiry. It sufficeth whatsoeuer the holy Scriptures shall say vnto vs, if we rightly vnderstand the same. For need we must beleeue it.

The profit of the holy Sciptures.

But, now let vs heare to what vses the holy Scripture is profitable. The Apostle reckoneth vp fiue kindes, and vnder them he comprehendeth all other the like. For it is most certain, that there is nothing wanting in the holy Scriptures, namely, whatsoeuer it bee, that seemeth to appertain to most perfect wisdome and doctrine. And first he saith, That the Scripture giuen by the inspiration of God, is profitable to teach. For indeed, to vnderstand the true doctrine and wisdome, it behoueth vs first of all to haue the right knowledge of things, to the intent we may perceiue what and of what kinde euery thing is and so what God is, what his will is, what he requireth of vs, what we ought to do, and what we ought to leaue vndone, what the dutie is of the true worshipper of God, what man is, and what kinde of one he is, what was his corruption and fall, and what was his setting

The Scripture teacheth.

vp

vp again, what is the saluation of man, in whom it consisteth and how they may obtain the same, who is Christe, what his redemption is, how far it extendeth.

But there are infinite other such like things, all which for so much as is sufficient vnto godlines and pietie, the Canonicall Scripture doth declare vnto vs and teach vs. Wherby we read in the Gospel, that our Lord béeing so often demaunded, how we should be saued, what we shoulde doo, to enter in to the kingdome of God, which be the chœfest commaundements of God, what our dutie requireth wherwith God is moste chéefly delighted: did alwaies after one sorte make answere out of the holy Scripture, and sent vs back to the holy Scripture.

The rich glutton béeing in Hel, desiring to come out from thence, and to teach and giue warning to his brethern, he sendeth him back to the Lawe and to the Prophets, that is to say, all the faithful, that desire to be instructed touching the iudgements of God, and the state of Soules in another world; he sendeth them back, not vnto Ghostes or vnto spirits appéering in mãnes shape: but vnto the Scriptures. Wheruppon Paule Luke. 16.

wrat vnto the Romaines.

Rom. 15 VVhatsoeuer things haue been written: they were written for our lerning. Let vs therfore take the necessary rules of our religion out of the scriptures. And those things, that are not taught in the Scriptures: let vs not think them to be either necessary or holesome for vs.

Moreouer, in true wisdome it is requisit that wee bee taught nothing but that onely, which is true and good, and yet that wee should vnderstand also, what things are false, and so resist the same. It followeth therfore in the words of the Apostle, that beeing also the Scripture is profitable, Prosekenchon, that is to say reproouing, and to the conuiction and confutation of falshod, finally, to blaming, to accusing, and to sharp rebuking.

The Scripture reproueth.

Therfore if any false Jugler, or crafty deceiuer bring in an opinion vntrue and vngodly, if hee corrupt the pure vnderstanding of the word, forthwith the Scriptures minister holy arguments, with which the godly may confute such a false deceiuer. And after that sorte wee see, our Lord Jesus to haue don in the Gospel, who, as often as either the Pha-

Heresies ar confuted by the Scripture.

rises or els the Sadduces were to be confuted, with the Sword of the Scripture, shew their false opinions and interpretation. Therfore are they moste foolish, who think that hereticks cannot be ouercome by the Scriptures onely, but that rather they are to be conuinced by councels, and decrées of counceiles, or els by cursings.

For we finde that Paule the Apostle also in the acts of the Apostles, did withstand and ouercome bothe the rebellious Iewes, and also all the enemies of the Gospel, with none other weapons, then of the Scriptures. And very well and in good time commeth héere to my remembrance a noble sentence of Saint Augustines, which he vseth against Maximinus the Arrian Heretick in his third Book and saith.

But now neither I ought to alledge the councel of Nice, neither thou the councel of Ariminū, as therby to obtaine the victory. And neither I nor thou to be bound to the authori-

rie of this man or that man. But by the authoritie of the Scriptures, beeing witnesses not proper to any, but common and indifferent to vs both, let matter with matter, cause with cause, and reason with reason, contend together.

You see therefore how Saint Augustines iudgement was, that the detestable hereſie of Arrius could be confuted by the Scriptures, and not by councels.

But now at this day we haue the selfsame Scriptures. What should let therefore, but that we may with the Scriptures strongly conuince all errors and heresies, whatsoeuer, at what soeuer time they spring vp? For the Apostle had said, that the Scripture is mete to confutation.

The Scripture amendeth and reformeth.

Furthermore, if there be any thing corrupted in the Church (as many times the moste excellent ordinances of God are peruerted either by the rashnes, or the superstition, or the foolishnes of man)

it is necessary to be amended. It foloweth therfore in the Apostle, that hær also the Scripture is requisit. Pros epanorthosin, that is to renew, and (as I may so say,) to make straight and amend. The holy histories setteth forth vnto vs in many and sundry places, the vse and example of that thing. For, as often as the sincerities and pureness of Religion was defiled by the negligence, wickedness, ignorance and conetousnesse of the Rulers and the preests, and then by God were sent Prophets and Kings, to amend the errors, that were generally receiued: we read, that they did none other wise reforme and correct the Churche, then according to the form and rule of the diuine Scriptures.

The holy story of Iosaphat, Ezechias, and Iosias, wel inough knowen. And also our Lord Iesus, with holy Scripture correcteth the vices of his time corrupting holy Matrimonie. He also purging the Temple of Ierusalem, through the conetousnes of the preests filthily conuerted in to a market place, doth euen of his owne accorde bring forth scriptures and sayeth. It is written my house shalbe called the house of prayer, but ye haue

made

made it a den for theeues.

The Scripture kepeth vs in order.

Moreouer it behoueth them, that are taught and reformed aright, to be kept vnder the rule of discipline and good order, lest at any time they do vnchristianly and vnshamefastly wax dissolute and careless. Paule therfore doth shewe, that not somuche as in this behalfe, also any thing can be lacking in holy Scripture. For it is profitable (saith he) Pros paideian, that is, vnto discipline and chastisement. Zuor zuchtigung vn meister scafft.

For it ministreth the perfect rules of life and sheweth sharp chastisements. Ind vand from thence did Esdras & Nehemias fetch the right Discipline. From thence did the Apostle fetch his doctrine as often as he reproued the Churches, that went astray into error, whome he leadeth into the way again, and kepeth them in order, with the Scriptures.

What soeuer rules of life the Apostle prescribeth to euery degree, euery kinde, and to euery age, the same he fetcheth out of the Scriptures.

Finally, the holy Scripture doth teache and instruct vs in all things, in which we haue any need of teaching or instruction

instruction. The same doth reproue, rebuke, accuse, drawe forth, conuince, & confute all kindes of errors, & heresies. The same correcteth, amendeth, reformeth, and finally kæpeth vs vnder holy discipline, lest we should wax lose and run at ryot: and it is a most perfect Canon and a most sure and infallible rule of holy life and true saluation.

Therfore, why should not the same suffise in the Church, to gouern the men of this last age, and to deliuer them from all corruptions. Neither is there any cause, why we should take vnto vs the rules, that is to say, the reuoltings and Apostacies, of the Munks. There is no cause, why we should beg or borow these things necessary to saluation els where out of the stinking puddles of men, and out of the counterfet traditions and decræs of men. The Fountain of liuing water is set forth, and laid open vnto vs of God.

But all those partes of godly wisdome and of christian doctrine, are directed for a certain and an onely end and mark, which the apostle addeth, and sayeth. In righteousnesse. But we knowe that Christe is the righteousnes of the faithful

The drift of the wisedome and doctrin of God.

ful. To this end therfore all these things do pertain, namely, that Christe may liue in vs, and we in him, that he reconciling vs to God, may take away our vnrighteousnesse, and so giue his righteousnesse vnto vs, and that he may be our righteousnesse before God the Father, through whome afterwarde we might walk in righteousnes, during our whole life, with continuall repentance. For (as I haue shewed already) this is the only end and scope of the whole Scriptures.

But neuertheleſſe, the purpose and meaning of the Apostles wordes remaineth as yet vnperfect. For the Apostle hath said All Scripture giuen by inspiration of God is profitable to teach, to reproue, to amend, to instruct in righteousnes. It followeth that he must make an end of the sentence, and finish the matter.

The Scripture faithfully maketh perfect the true worshippers of god

That the man of God may be made perfect, prepared vnto all good woorks. All the partes of this doctrin (saith he) do tend to this end, and do worke this effect, that he, which wil be a faithful and perfect seruaunt of God, may want nothing therunto, but may obtain by the instruction of the Scriptures, to be made

perfect

perfect and prepared to euery good worke.

Let vs note wel in these words of the Apostle (yᵉ reuerend Fathers and deer bretheren) how that vnto the Scripture is manifestly attributed a moste absolute perfection against the madnes and furies of all men, yea, against the raging blasphemies of those, that falsely affirm the same to be vnperfect and maimed, and therfore meet to be patched vp with the rags of the traditions and decrees of the Church. That the man of God (saith Paule) may be made Perfet.

Perfet I say: Artios, whole, sounde, absolute in all pointes, and such a one as lacketh nothing at all. What is it therfore that is needful to be mended by these traditioners?

Moreouer he addeth. Prepared vnto euery good woork. He saith not to one good worke or two, or a few good works: but to euery good worke Exertismenos, prepared, perfited, ended, throughly trimmed vp, Vtgebulzt, made absolute and finished. Nothing therfore remaineth for the Munks and Walles Traditioners, that should by their inuentions be added now at the length after certain hundred yeres, to make the

matter perfet. The holy Scripture is moste absolute, moste fully teaching all those things that belong to the attainment of godly life and saluation. And the same is able throughly to fashion or instruct, and make perfet the true worshipper of God.

The Scripture excelleth Philosophy also.

Wherin also the holy Scripture doth far surmount all Philosophy, and all Philosophers themselues, muche more the papisticall Sophisters, or traditioners of Baal. Very trimly and very truely spake Firmianus Lactantius that Christian Cicero, concerning false wisdome, in his third Booke of institutions, the xxvi. chapter.

Onely the heauenly doctrine (saith he) the which alone is wisdome, bringeth to passe those things, which the Philosophers were neuer able to doo. The commaundements of God, because they are sincere and pure, of how great force they are in the harts of men, dayly experience

ence dooth shewe it. Bring me a man inclined to anger, il tunged, vnruly, and rash, with a few of Gods words I wil make him as quiet as a lamb. Bring me a couetous person, a greedy scraper and a nigard, hencefoorth wil I make him liberall. Bring me one that is feareful of death and of pain, straight way he wil despise bothe Gallowes and fire, and daungers, yea, & the torments of the brasen bul. Bring me him that is a lecherer, and adulterer, a ruffian, and a royater, hencefoorth shalt thou see him sober, chaste, and continent. Bring me a cruel person, and one that thirsteth

after blood, soon shall that fury bee chaunged into clemency and mercy. Bring me an vniust man, vnwise and sinful, he shall be straightway iust, wise, innocent and harmlesse.

So great is the might of godly wisdome, that beeing powred into the hart of man: it wil at once euen with one push, expell and driue out foolishnes the mother of all sin. Hath euer yet hitherto any of the Philosophers performed these things? or if he were willing, were he able to doo it? Who, when they haue spent their whole time in the studie of Philosophy, yet neuertheless are not able (if nature doo

do a litle withstand it) to make them selues or any others the better therwith. Their wisdom therfore (how much soeuer it can doo) yet dooth it not roote out vices but hide them.

But a fewe of Gods commaundements doo so throughly and wholly chaunge a manne, and by garnishing the olde, doo so make him newe, that thou canst not knowe him to bee the same man he was.

But these very trim sayings of Lactantius do very much make to the praise of our holy Scriptures, or of the word of God. The which word in deed excelleth infinitly the wisdome of the world, be it neuer so absolute and perfet. So that this chosen & speciall Apostle of Christe, with very good cause would haue all the faithful, in all things to haue respect only

ly to the worde of God, and to cleue fast vnto the same euen to the very last breth.

Conclusion Wherefore now it should remain for me, to gather those things in to a short somme, whiche I haue hitherto expounded somewhat at large, and to stir vp your mindes to a more feruent study and loue of the holy Scriptures, that being instructed and prepared: ye might be the better able to kéep the flock committed to your charge, from those perils of these our daies, that be the last and therfore more corrupt, more miserable, and ful of all calamities. But, séeing that through the singuler grace giuen vnto you from the Lord, ye be otherwise vigilant and watchfull, and do vnderstand and féele also, to how greate and what kinde of daungers we are layde open and oppressed with all, whiche cannot any way but onely by feruent prayers vnto God, and sincere and diligent doctrine taken out of the Scriptures, be put back, driuen away, or be made vnhurtful to the godly. I wil now conclude with the holy and vehement words of the blessed Apostle which he ioyneth immediatly to those which I haue all rea-

rehersed and expounded.

He speaking to euery one of vs, sayeth. I beseech thee therfore before God and before our Lord Iesus Christe, who shall iudge the quick and the dead at his appeering in his kingdom, preach the woord, be feruent in season & out of season, reprooue, rebuke, exhorte with all long suffering and doctrine. For the time wil come, when they will not suffer holesome doctrine, but after their owne lusts shall they (whose eares itch) get them an heap of Teachers, and shall turn their eare from the trueth vnto fables. But watch thou in all things, aud suffer aduersitie, and doo the woorks of an Euangelist, fulfill thine office to the vttermoste.

But, because euery good gift, and euery perfect gift commeth from aboue, descending from the Father of light: (making our humble petitions vnto him) let vs aske of him those things, whiche are necessary to the perfourming of this businesse, waighty indede and hard. And let vs pray

Our Father which art in Heauen,

&c.